

THE BAPTIST.

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JACKSON, MISSISSIPPI, NOVEMBER 26, 1903.

VOL. V, NO. 48.

Pledge of the first temperance association formed in the United States, 1789:

First Pledge. "We do hereby associate and mutually agree that hereafter we will carry on our business without the use of distilled spirits, as an article of refreshment, either for ourselves, or for those whom we employ; and that instead thereof we will serve our workmen with wholesome food and the common simple drinks of our production."—Signed by Ephraim Kirby, Timothy Skinner, David Bush and nearly 200 of the most respectable farmers in Litchfield county, Conn.

How many people—landsmen, at all events—are aware that one of the Psalms is often called the Sailors' Psalm? Those who were at the opening of the East London "Jack's Palace" by the Prince of Wales will know it, for the name was used there. It is, of course, Psalm 107, wherein occur the beautiful and familiar words: "They that go down to the sea in ships, that do business in great waters—these see the works of the Lord and his wonders in the deep." The Psalm is usually read as part of the simple services which take place on Sunday on ships at sea. For that reason it is known as the Sailors' Psalm.—London Chronicle.

The recent intelligence given out from the Convention Board, that nine churches which have been receiving help from the Board, are now able to take care of themselves is very encouraging. Think of it! Nine churches in one year put upon their feet by the Board! Who does not see the hand of God in leading the Board? Prominent among these are Clinton a Greenwood. Each on full time preaching and able to pay for it without outside help. During the current year, the Greenwood church has given for missions \$380. This is a noble record for Greenwood. There are others doubtless of this nine, which have done equally well. Surely the goodness and mercy of the Lord are following us all along the way.

There are persons who want books which they are not able to pay for in money. But they would be glad to do some work at odd times to increase their library. Many of these are preachers. To meet the wants of all such, we make the following offer. For the following number of new subscribers, with the cash, we will give premiums set opposite:

Premiums.

50 new subscribers and \$100—One set

Columbian Encyclopedia, 40 vols. First-class.

20 new subscribers and \$40—One set American Commentary, 7 vols.

12 new subscribers and \$24—One Webster's international Dictionary

10 new subscribers and \$20—One set Matthew Henry's Commentary, 6 vols.

5 new subscribers and \$10—One Character Sketches, by Dr. Lofton. A great book.

3 new subscribers and \$6—One Teacher's Bible.

3 new subscribers and \$6—One year's subscription to THE BAPTIST.

2 new subscribers and \$4—One Mr. World and Miss Church Member, an Allegory.

1 new subscriber and \$2—One Health, Expression and Personal Magnetism, by Booth Lowrey.

In every case the receiver of premiums will pay the express or mail charges.

This proposition will hold till July 1, 1904.

There are a great many whose time of subscription is out or nearly so. There are some who are in arrears.

A Word to Our Subscribers. We have several obligations to meet on Dec. 1st. We have plenty due us to enable us to meet all of our obligations, and make everything easy. Will not every one of the Lord's children for whom he has done so much in this year of prosperity, look opposite his name on the right hand upper corner of the front page of THE BAPTIST, and see the date to which he is paid, and, if possible, send us at once all of the amount due; but, if you cannot send all, will you not kindly send as much of it as you can? We have done our best for you in giving you a helpful paper. Now, in turn, do what you can for us.

On last Lord's day at 3 p. m., the new, elegant buildings of Jackson College, (col.),

were formally dedicated unto the purposes of Christian education. There were

Dedication. quite a number of white citizens of Jackson present, lending encouragement to this Christian enterprise. There were present from the Home Mission Society of New York, Dr. H. L. Morehouse, Corresponding Secretary; Dr. E. E. Chivers, Field Secretary; and Drs. J. B. Thomas, Sec., Chicago; D. D. Proper, Sec., Des Moines, Iowa; A. B. Chaffee, president of Bishop College, Texas.

The dedicatory sermon was preached in the large auditorium of the College, by Dr. E. E. Chivers. It was a great sermon, on Love, Supplemented by Knowledge, Producing Character. President L. G. Barrett gave a sketch of the history of the in-

stitution, dwelling especially upon the difficulties through which it had passed. He closed by saying that all the hardships would be forgotten for the joy of witnessing the present large measure of prosperity upon the institution.

Dr. Morehouse, Corresponding Secretary of the Society, made some remarks, setting forth the things for which the college stands—the all-round education of man, emphasizing the spiritual. He then delivered the keys of the institution to Dr. Barrett, charging him to hold the college to its original design of Christian education.

The dedicatory prayer was then offered by Dr. J. B. Thomas, Chicago.

Speeches of commendation and sympathy were made by Revs. W. F. Varborough, W. P. Price, State Supt. H. L. Whitfield, President Chaffee, President Bishop College, W. T. Lowrey, Maj. R. W. Millsaps, T. J. Bailey, J. R. Carter and Captain J. T. Buck.

Dr. Morehouse read a communication from the faculty, suggesting that it would be a fitting reward for merit, to name the boy's dormitory Ayer Hall and the girl's Barrett Hall, as these were the only two presidents the College has had. Dr. Morehouse said that he and Dr. Chivers had agreed to recommend the suggestion of the faculty to the Society. So it is almost certain that the dormitories will bear the names suggested by the faculty. We feel that the college has just entered upon a career of enlarged usefulness.

The plant to date represents an outlay of money amounting to \$50,000. The beautiful and substantial edifices stand on an eminence on the 100 acre tract of land owned by the College. The faculty comprises eleven intelligent, consecrated men and women. One of the lady teachers held in very high esteem by all who know her is a southern lady, and a Mississippian. Her introduction into the faculty is regarded a fine stroke of policy, considered from any point whatever. At present there are 175 students enrolled and they are coming in all the time. A steam laundry to cost \$2,500 is in contemplation, and will doubtless materialize within a few months.

Thus it appears that this institution is a creation of God, and destined to accomplish a great work for the Negroes.

President Barrett stated before a large audience that, so far as he knew, not one who had been a student in this College had ever been arraigned before any of the courts.

The work done by the Home Mission Society of New York is a labor of love, for humanity's sake—for Christ's sake.

The State of Mississippi, especially the Baptists, owe the Home Mission Society a large debt of gratitude. The coming of these brethren from the North on this occasion has done much good.

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will hold with the grip of a vise is to read and ponder what God says about it. Don't go to current literature for your definition of sin; look at your own pitiable self, look at the sad plight of the throngs about you, and then look at what God says about it; read and re-read it until His thought your thought, His idea of sin and its ill deserts are yours, then will your religion take deep hold upon you, if you have any; then will your indifference as to how the world wags along depart and you will take delight in God's work for the salvation of men, rescuing them from sin and its awful consequences in eternal hell.

Much Obligated, Mr. President!

Forty years ago the Southern tier of States in the United States of America, for reasons good and sufficient to them, withdrew from the Federal Union, and set up a new government known as the Confederate State of America. For this act war was proclaimed against them by the United States, and after four years of bloody strife, when the blood ran almost to the bridle bit, the Confederate battle flag was tumbled to rise no more. Since that time the South has been snubbed, sneered, abused and fairly hated by the North, East and West. Nothing good could come out of the South. Nothing was too mean to be said of her and her people. "Traitors!" "Rebels!" These were about the kindest epithets that were applied to anybody southern. Our people denied it, only to have it hurled at them again. It was written in newspapers, thundered from the pulpits, mouthed from the platform and hustings, taught in the schools and from the fire-sides. And it was not until the country was thrown into a foreign war, that Southern loyalty to the stars and stripes, was anything like generally admitted.

Through it all, and in it all, our fathers taught their sons that they were neither traitors nor rebels; and in seceding from the Union they but exercised a right given them by the constitution of that Union. Most of the men who lived in those bloody days, now rest beneath the sod. But if the dead can know anything about what is going on here on this mundane sphere, we are sure that the recent happenings down about the Isthmus of Panama have stirred them as nothing has since Lee was overpowered and surrendered to Grant at Appomattox.

Last week, or only a few days ago, Panama seceded from Colombia, and set up governmental house keeping for herself; and the third day thereafter, for president of the United States of America, took official recognition of her right to do so. And what is more he has been cheered to the echo by his party for so doing. The Chicago Standard says: "The republic of Panama seems satisfactory born," although it was born of secession! In thus recognizing the right of Panama to secede, the president virtually says that the South was right in her secession. Our fathers told us it would be this way, but little did they dream it would come so soon

and so sudden. Surely as our greatest poet tells us,

"We are living in
Grand and awful times
In times on time telling
That to be living is sublime."

Vindicated! Completely vindicated! This is what it means, though it comes a little late. Three cheers for the untarnished name of our fathers! And the president did it—with a stroke of his pen, with one flash of the electric current! Panama had a right to secede, and exercised it; Mississippi had a right to secede, and exercised it; and the voice that says that Panama did right is bound to say that Mississippi did right. This is now the verdict of the American people. The South was right and the North was wrong; thence the awful war was wrong, the responsibility for which rests not on Southern shoulders.

We are very much obliged to you Mr. President! Another stroke like that and we can almost throw the mantle of charity over that dining of the Negroes, provided you do so no more. It may be that the Lord let Roosevelt come to the presidency for just this very thing. Anyhow it is done; the South's vindication is acknowledged complete, and as the hand of fellowship is in order, we stretch out our hand to our brethren in the North, and propose that we stand and sing "Praise God from whom all blessings flow."—"Let everything that hath breath praise His Holy name!"

Notes and Comments.

Superintendent Carter of the Orphanage is fast proving to be the right man in the right place.

The Second Church, Little Rock, T. M. O'Kelly pastor, has just caught the vision of larger things, and as a result, have given \$1,000 to State Missions.

Dr. Henson is not the only man who has crossed the "dead-line" without discovering it. We have a dozen or more of them here in Mississippi who have performed the same feat.

A little more work, a little more prayer, a little more discretion and a little more push would help more of us to get beyond the "dead line" without discovering it. It is worth trying anyhow.

President Goucher of the Woman's College (Methodist) Baltimore, is said to be personally interested in the maintenance of 150 schools in heathen lands which is quite enough to show his faith in the work.

Dr. Cranfill paid a most worthy tribute in the last Standard to his father, Rev. Dr. E. A. Cranfill, who was born near Paducah, Ky., in 1829, and died at Waco, Texas, on the 8th inst., full of years and good works.

It is given out that 8,000 people were in attendance upon the Texas Baptist convention which recently met in Dallas.

They gave nearly \$75,000 to State Missions. Next to Mississippi, Texas seems to be "the place" to go if you want to do something.

"Rev. P. S. Henson, B.A., D.D., LL.D., of Tremont, Temple, Boston, was the first person to win a degree from Richmond College"—Religious Herald. Are you not running a head of the hounds a bit? He is going, but has not yet gone to Tremont Temple.

Dr. Searcy and his Biloxi people are happy. They have just finished paying the last cent on their splendid house of worship. He is rounding out his fifth year with them, and is just now getting good started. He has been preaching just forty-five years, and has not found the "dead-line" yet in his work either.

The Trustees of Richmond College have recently erected a granite monumental shaft, fourteen feet high, on the campus, in memory of Dr. Ryland who was for so many years the distinguished president of that famous institution. Mississippi College ought to do a similar thing, in the near future in memory of the noble man who still lingers on the brink of time and who did so much to make her what she is.

The following sentence from the address of Bro. J. P. Culpepper before the B. Y. P. U. Convention, is worthy of careful consideration by every body and especially by some Baptists: "We actually hold our church membership in this that or the other church, because of the social advantage of this that or the other church, and not for the good we can do in advancing the kingdom of God on earth."

Even out in Texas, where they go by the thousands to their conventions, they have decided to meet hereafter on Thursday, so as to get through the business of the convention before Sunday, in order to avoid the humiliation of doing business on Monday, under whip and spur, with an empty house. Mississippi learned that two or three years ago. Our associations are all learning it too.

Popes come and Popes go, but the spirit of Catholicism goes on forever the same. Last February, on the public square, in Porambues, Brazil, they made a bonfire of all the Bibles they could find. Right recently, they have had a similar performance, at the same place. They used to burn men, women and children too along with Bibles; and would do it again, if they had the reins of law in their hands. Way not? At heart she is always the same.

Baylor University is to issue a theological journal—"The Southwestern Baptist Review"—The Seminary at Louisville is also to issue one, or rather will merge their present magazine into one—"The Baptist Review and Expositor." This will be good tidings to all Southern Baptists. We could wish, however, that

the names might be so changed as not to be so much alike—let one be an "Expositor" and the other a "Review" since "there's nothing in a name" anyhow according to our good friend Shakespeare.

The Grand Avenue Baptist Sunday-school had a performance last week in the lecture room of the church. The subject of the play was "The Country School." It was just too funny! A similar burlesque recently appeared at one of the downtown theatres.—Word and Way.

Putting this along by the side of the "Trials of the Bachelors" that recently occurred in the finest church house not only in Louisville, but in all this southern country, who can say that Baptists are not holding their own with the fastest of the fast (?) and the bravest of the brave?

Dr. Eaton's great church gave an entertainment during which they held a mock court, in which they tried certain "bachelors" present for not getting married, before a jury of young ladies, whose verdict was what it might have been expected to be—the aforesaid bachelors should with all speed proceed to get married. The editor of the Western Recorder, a little short for something to say, wrote the "trial" up, whereupon Dr. Folk calls in question the propriety of such an "entertainment" in a church, and Dr. Eaton's reply shows that it would have been better for him to have confessed the mistake of having such an entertainment, in connection with his church, and pledged himself against its repetition in the future.

Judas and the Supper.

I notice in the Baptist and Reflector that Brother A. Nunnery takes the position that Judas was present at the institution and partaking of the Lord's Supper, which I think to be unscriptural and unreasonable. Let us see, Matt. 26:17-25 (the passage he refers to) evidently has reference to the Passover Supper, and from verse 26 to 30 certainly refers to the Lord's Supper.

Now the question is, did one immediately follow the other? I think not. He says no record is given of Judas leaving. Let us see. Now turn to Mark 14:20, and we find them at the Passover just as Matthew records it, and in answer to the question asked by the apostles Christ says, it is one of the twelve that dipeth with me in the dish. Now turn to John 13:26: Jesus says, in answer to the same question: "He it is, to whom I shall give the sop when I have dipped it." This certainly refers to the "dipping" to which Mark refers. Now in the 30th verse, following the 26th, Christ says, "He then having received the sop went immediately out." This was evidently the Passover supper, because there was no sop in the Lord's Supper, and if he went immediately out, which he did, then he certainly was not present in the institution and celebration of the Lord's Supper.

Neither Matthew nor Mark nor Luke says he was present, but John says: "He

then having received the sop went immediately out." Then, if he went immediately out, he did not stay for the Lord's Supper. Besides this, it seems to me that reason would teach us that Judas was not present at the Supper. The unleavened bread we use (and no other would do) has a twofold meaning. First, it represents the broken body of Christ, pure and sinless, as it was crucified upon the cross. Second, it represents the organic unity of his body, the church. Now if Judas was in that body, then the body and the bread used did not agree, because one was leavened and the other was unleavened. This is inconsistent. And again, if Christ ate with the unleavened, why did he command us to purge out the old leaven? Why command us not to do a thing that he did himself?

Christ eat with a devil this pure and sacred ordinance, the worst person in all the world, one of whom Christ said, it was better for him if he had never been born! No.

And yet he says to us, by inspiration in 1 Cor. 5:11: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator or covetous, an idolater, or a railer or a drunkard or an extortioner; with such an one no not to eat."

Was Judas there? No, my brother, that theory is too inconsistent for inspiration. W. D. SILER.

Uptonville, Tenn.

"Was Saul Lost?"

In THE BAPTIST of October 29th, Bro. Boone says: "Is it possible that a Baptist would teach our Sunday-school children that God would forsake one of his own elect, and permit him to be lost as it was with Saul?" The question was asked once before, but I ask again: "Was Saul lost?"

Where was Samuel that day when Saul and his sons departed this life? On the night preceding this eventful day, Samuel told Saul, (Samuel had been dead for years), "Tomorrow shalt thou and thy sons be with me." Samuel, Saul, and his sons were together—"Was Saul lost?"

Fraternally,

H. A. J.

Morton, Miss., Oct. 31.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Some Pleasant Reflections on the
B. Y. P. U.

The Young People's meeting recently sprung off in our city was something of a revelation to some of us. We had not seen it in such proportions nor in such close quarters. I suppose it was at its best for it had been in a state of preparation for at least a year and judging from its personnel it must have been made up of the pick and flower of the young people of our State. A very striking and satisfactory feature of the meeting was the evident careful preparation on the part of those to whom parts have been assigned and the earnestness with which each one sought to deliver his message.

The spirit that pervaded the entire series of assemblies was absolutely beautiful and the absence of the pitiful bumptiousness that is so often seen among men and especially when they are considered somewhat as leaders was simply an unknown quantity. Even the few "old men" who were among them were made to feel as much "at home" as if they were rejoicing in their early summers. The meeting was an occasion for a fine study of the psychology. Not being on, however, I can only guess as to the development of future personalities, and that guess is, that there are worthy leaders of thought and high class preachers not a few among our now up and rising ministry, very promising specimens of whom were the general make-up of our late Young People's meeting. It occurred to me as I looked out upon them and heard their exhortations that my first estimation of the possibilities of the Young People's movement was as tenable now as then and that if the thing could be worked for "all that it was worth" in ways and methods loyal to the Master it would greatly hasten on the happy days when the kingdoms of this world are to become the kingdoms of our Lord and His Christ.

But I have from the first had a thought that the weak point in the movement was that it made an undue division among our young people. In other words that its tendency was to lead away from the Sunday school which should be and is of inestimable value to the churches of Christ. In my opinion, in my opinion, be in close connection with the Sunday school and it would be as the "senior department" of the same and indeed the working part of the school. It could have its separate meetings at other times, organization, methods etc., but be in such close bond and sympathy and co-operation as to give the school as teachers and helpers the full benefit of whatever acquirements, advantages and benefits it may desire from its superior resources and advancement. I think more if not all of our churches have Sunday schools could also maintain young people's unions, whereas now many of them do not and doubtless are because of the entire separateness of the two Christian industries.

I am not a prophet in the sense of a foreteller of future events, but I am hard of opinion that every religious organiza-

tion that is not held in close connection with the churches' life as are the Sunday schools, are in their very nature ephemeral and destined sooner or later to vanish away. I have no fear of "ecclesiasticism" for the "ecclesia" has been builded on the Eternal Rock, is girded about by the Everlasting Arms and overshadowed and protected by the potentialities of the divine attributes, but I do fear "clericalism," and well we may, for the Word of God abounds with warnings as to what men as such will do in arrogating to themselves not only authority and leadership, but dominancy even popery, and the history of the world reeks with the realization of those warnings and a spurious Christianity as the result but the "ecclesia" is yet where the Master built it and there will it remain despite the surges of clericalism in the future as in the past, until that fringe of evil has lost its seed and power of propagation and our Lord's great work of human redemption through His churches has been gloriously consummated.

The Blue Mountain President, the beloved "B. G." never did a better nor happier thing than to come here and make that talk on "Soul-winning" in "the small hours of the night," to set us all wide awake and interest and thrill us as only he could have done after nine o'clock. He is simply a short, but thick, chip off of the long old block.

Prof. McGlothlin was heard by all of us with great pleasure and profit. His address on "The Baptist Principle" was able, had true Baptist ring and was a very fitting side light to the great theme of the Convention, that of "Soul winning." One could but think, however, that much of his animadversions and warnings against the dangers of "ecclesiasticism" would have been well placed had they been directed against "clericalism" which is the real portent of evil.

In love,

J. A. H.

Money for Christ's Kingdom.

[This is the substance of an address made by I. E. Alexander, of Greenville Baptist Church, at Deer Creek Association. He practices that which he urges on his brethren.—H. F. S.]

While on this question of giving I should like to offer to the pastors some suggestions as to the best way of reaching the members of the churches which they serve. Go home and educate your members on the plan of giving, which in my opinion is the old way of tithing. You have farmers among your members who in the last few years have bought wild lands at from two to four dollars per acre, which have since increased in value to from sixty to ninety dollars per acre. Tell them that they are due the Lord one-tenth of this increase. You have lawyers and physicians who have incomes from six to fifteen thousand dollars per year. Tell them that they owe one-tenth of this clear profit to the Lord.

Some of us think that because we have given from one hundred to five hundred dollars per year to the pastor's salary, as we call it, we have done handsomely, when

in reality we have put into our own pockets nine dollars and ninety five cents out of every ten, and given the remaining five cents to Christian purposes. We do this and expect God's blessing when we have robbed Him of His tithe.

If every professed follower of our Lord would give one-tenth of his income there would be no necessity of begging funds for His cause, and He would not stand before the world as a pauper. Our good women would not find it necessary to give suppers and ice cream festivals in order to meet church expenses. Our Lord has wisely provided a way for filling His treasury and for keeping it full. There would be no lack if we did not try to improve on His plan.

I go on the plan that a law is binding until it is repealed. We have no account of the repeal of the law of tithing. And no better way has been offered. Some brother will say, "I wish to give in a better way and not be bound by this old Mosaic law, which our Lord denounced in such unmeasured terms; I desire the privilege of giving as the Spirit moves me." Brother, this would all be very well but for the fact that as a rule those who argue against the Lord's way of giving are seldom moved by the Spirit to give anything like enough to keep the cause above reproach. In nearly every case these brethren rejoice when a handsome collection has been taken for missions, to which they have given one dollar, or some pitiful sum which they call the widow's mite. In all my acquaintance, I have known only one liberal giver who argued against the tithing system, and I am persuaded that he did not give a tenth, though he thought he gave more.

If the Lord had his own we would be able to build comfortable houses of worship, support well educated pastors everywhere, and send missionaries to foreign lands in sufficient number to preach the gospel to every man at an early period. If some one should say that tithing is not a free will offering, the answer is that this is true, since in giving the tenth we have only allowed the Lord to have his part. He who wishes to make a free will offering can give as much more as he pleases.

Then some brother may say, "If I give a tenth I might wish to give to some other object after the tithe has been exhausted." If men who earn salaries will set aside one tenth for God's cause, they will generally have something in the Lord's treasury. If the cash should be exhausted, they could come in with a free will offering, or advance to the account of the tithe-fund until they had had more to come into the treasury.

The careful business man will be able to tell at the end of the year how much he has made. If he wishes to tithe it, he can put to the credit of his tithe-fund one tenth and charge against such fund all monies paid out for the Lord's work. "Keeping books with the Lord?" Jacob gave a tenth, and we are admonished in many places to bring our tithe into the Lord's house. But some brother may say, that was in the old dispensation, and our Savior did away with all that. Let him

read Matt. 23:23; 1 Cor. 16:2; 2 Cor. 8:7.

We are too honest to refuse to pay our debts, or withhold any share of profit from a partner in business; but we will rob Him who is long-suffering and trusts us farther than we trust one another. Shame on us. We had just as well refuse to pay our physician or groceryman, or any other bill.

These are my views honestly spoken. I say not these things in any spirit of dictation. I speak plainly because I have seen the cause of our Lord suffer so much for the lack of funds with which to meet necessary expenses. I hope one who has not thought seriously on this subject will now begin to give as I think the Scriptures teach, greatly help the cause, and get the great blessing in giving which God has promised.

A Letter.

SOMEWHERE, MISS., Nov. 15 1903.

Mr. Tolerable Good Baptist, Elsewhere, Miss.

DEAR TOL.:—You know when I get into trouble I always come to you for consolation. Somehow it seems like you are closer kin to me than any of the rest of the Baptist family anyway. There's some of them, that I can't feel like I am much kin to. Now, there's Cousin Thorough Goin' Baptist. He's a fine fellow, and I reckon I can honestly say that I like him. When he comes to my house I try to treat him square, and I try to keep him from seeing that I don't feel "kinfolksy;" but at the same time I know if he could see what is in my heart he'd say: "Cousin Slip. Shod's a hypocrit."

But really, Cousin Tol., there aint a man in the world that just naturally worries me like Cousin Thorough Goin' Baptist does. He always wants to talk about something that means money. I read in the Book that money is the root of all evil. If that is so, it seems to me that this Baptist machine in Mississippi must be getting pretty full of evil; for it certainly is devouring lots of money.

But I am about to get off. I was going to tell you about the round I've been having with Cousin T. G. I met him in the road the other day as we all came home from the show. You know Wallace's show was in town and that's a temptation a little beyond what me and mine are able to bear. So I just hitched up the wagon and the whole thing went—from me down to little Ed. It cost us eight dollars—side shows, goobers, lemonade and all—but we had a big time, and I don't begrudge a cent of it. Well, sir, as we came back home, just as we crossed the Thompson branch and was pulling along slow through that sandy flat, I looked up and saw Cousin Thorough Goin' coming. I just knew from his looks he had some pious song to sing and I says to Mandy: "I'll bet two bits he wants some money for something, but he won't get it. A man can't afford to give away everything he makes." So as we met him I kinder bowed and said "howdy" in a good humored way, and tried to pass on without stopping;

but he held me up. You know he can do that. Well, sir, he just pitched right into me about Thanksgiving Day and the orphanage. You know, Tol., it worries me the way folks are getting so they go crazy about Thanksgiving Day. They make nearly as much of it as they do of Christmas. And a lot of these cranks have got so they think both days is the day a man ought to give away the very roof over his wife and children's heads. I'm getting so I half wish I never had heard of Christmas or Thanksgiving either. I enjoy the Turkey and egg-nog, and all that, but by the time I am through paying for all of it I am pretty near broke; and right then somebody—generally Cousin T. G.—pops up and wants a collection for something. Last Christmas he wouldn't rest till our church took a collection and planked down nine dollars and thirty-five cents for "Sustention," I believe he called it. Anyway, he said it was for old, disabled preachers. I told him I was already paying tax to keep up a county poor house, but I finally had to give him 25 cents. And now he wants our church to give twenty dollars to the Orphanage as a thanksgiving offering, and he tried to get me to promise \$2.00. I know I am not going to give that much, but may give something. I gave fifty cents when Brother Foster was at our Association last fall, and I thought that was pretty good for a man that has ten orphans and one widow of his own to feed.

I wish you would come up next Sunday and kinder help me hold Cousin T. G. down on this thing. You can talk better than I can; and besides, I know if I say much he's going to throw it up to me about the show. But our church has already given a heap this year for a country church. I've given a dollar and a half myself to the preacher and fifty cents to missions. I'm willing to help pay our preacher at home, but I doubt if its right to be sending money away out of the county for so many things when the cotton crop is short and money is as scarce as it is.

Your cousin,

SLIP SHOD BAPTIST.

P. S.—I am right into that plan with you to order tobacco by the box if we can get it any cheaper. S. S. B.

Lessons From My Boyhood Days.

When I was a boy my father lived in the country, and thus I had ample opportunity to study at first hand. Even lizards were books to me. Among other lessons I got from them was one from the Chameleon, or "green lizard." He is a marvel of adaptability. His custom of feeding is by changing the color of his skin to that of the substance on which he rests; and in so doing, he catches the unsuspecting insect, unawares. It pays him to be like Rome when in Rome. He is a great conformist, and therein lies his bread and butter. I fear that our modern church life is too much inclined to the Chameleon idea of growing fat. In many instances, the tendency is too much in the direction of the world. Paul's injunction, "Be not conformed to

the world" is not heard enough. My mind is made up to it, that as Christians we can never gain anything by coloring the church to suit the world; and I will almost say that in our zeal to draw the world to Christ, we have drawn too much of it into the churches. It never pays to compromise in letter or spirit with the world. "Esse quam Videri"—("Be what you seem to be," is a splendid motto for us Christians. When in Rome, don't try to be like Romans, but like a Christian. The only man the Lord can use is he who stands pat on his profession everywhere and all the time. I am sick of chameleon coloring. The man who practices it may be good, but good for nothing. "Let your light shine" everywhere, to be sure; but especially in the darker places. There is where the shining is needed. Our light ought to shine sometimes, not because the shining is popular, but because it is otherwise. The world loves the darkness, because its deeds are evil; but instead of that being a reason why we should not let our lights "so shine," it is a reason why we should. If every Christian in Mississippi would resolve that for 1904 he would use no coloring matter in his religious life, what a wonderful year we would have! I don't mean that we ought to be "sour" or cranky, but plain, "verbal" Christians. Confirmation does not influence or develop in the right direction. Transformation does both. Remember, coloring pays the lizard; but the Christian, never. A Christian young woman was spending her summer at an eastern resort; a big dance was on. An effort was made to influence her to dance, in order that the affair might have the prestige bestowed by her high social standing. She declined. God bless her memory and multiply her kind! Finally, an honorable Senator tried to persuade her, saying: "Miss—, this is quite a harmless affair, and we want the exceptional honor of your presence." She said: Senator, I can't do it; I am a Christian. I never do anything in my summer vacation, or wherever I go, that will injure my influence over my Sabbath-school class."

The Senator bowed and said: "I honor you; if there were more Christians like you, more men like myself would become Christians."

ROSIER GAVIN.

Unrepenting sinners are mad with John the Baptist, the first Baptist minister, because he would not baptize them: now some converted sinners get offended with a Baptist minister because he offers them the same kind of baptism that John preached. Religious prejudice makes some people act very funny sometimes.—Frank M. Wells, Memphis, Tenn.

We are having a great meeting in the First Baptist Church, Salamanca, N. Y. The crowd was large last night. Six confessed Christ as their Savior. Have had 12 in all. The church is thoroughly quickened—many sinners under conviction. Fifty church members happy last night. The devil is mad and working against the meeting.—Frank M. Wells.

Pastoral Support and Work.

Following is the report adopted by the Chitto Association at its last session on Pastoral Support and work, requested published in THE BAPTIST: Our committee on Pastoral Support and Work would submit the following:

There has been quite a change wrought in the minds of a large number of our people on the subject of pastoral support.

Years ago many of them, did not feel any obligations to contribute to the support of their pastor. The Scripture, "The gospel shall live of the gospel," they seemed to think, meant, that the pastor's family would be provided for in some supernatural way. While the pastor and his wife were giving his services to his very life to others, who were not contributing anything to him, the pastor's family were at home sometimes all day long, waiting for their daily bread and the necessities of life. It is true, the Lord will provide. When the Lord calls a man to preach the gospel, He calls him to the support of the church to contribute of his means to its support. Many of our churches have awakened to their duty on this subject. Most of our churches are contributing to the support of the pastors, at least. Yet after so much has been done in this respect, quite a number of members of our churches are not giving anything to the cause of Christ. It is a member of a church, who has not his heart to give of his means to the support of his church. He is either ignorant of his obligation to the Lord, or he does not believe a member of a church, is being led by the Spirit of Christ, is unwilling or neglect to bear his share of his church's expenses.

One of the hindrances, is a want of a financial system in some churches. Each member should be expected, and required, to contribute to the support of his church, according to his ability. It is not expected that pastors be made rich, but they should receive a ample support, and their families should be made comfortable. Some churches will call a pastor without saying what they expect to give him for his services. The obligation that a pastor is under to his family makes it necessary that he should at the beginning of the year, be able to get from his church. His family must eat, must wear clothes, his children must be educated. He has a right to know whether these necessities will be supplied by the church or not. If the church does not support his family, he must do for himself. "If he fails to provide for his family, he is worse than an infidel." We have come to feel more our dependence upon the Lord, we will give more cheerfully, and our contributions will be greater. The Lord has given us what we have. He makes our crops to grow and yield an abundant harvest. He prospers our business, every avocation of life. If he should withhold his blessings from us, our crops would wither, our business would go down. It is a high privilege to be able to

return to the Lord, a small part of the bounties He has lavished on us.

Pastoral Support, presupposes pastoral work, I am sorry to say it, but our country churches, know almost nothing of pastoral work. A pastor is a shepherd, one that looks after the flock. A pastor of a church is one that looks after the souls of his congregation. A church elects a pastor, he comes once a month, meets his church and congregation in a formal way, preaches two sermons, hurries back to his home, which is perhaps twenty or thirty miles from the church. He seldom hears anything from his congregation, until their next monthly meeting. He returns once a month, (except the three or four times he is absent on account of bad weather, and other hindrances) until the close of the year. After preaching his farewell sermon, the church having called another pastor for the next year he returns to his home. His mind naturally goes back to the congregation he has just left. In interviewing his year's work, his heart becomes sick. He has done so little to strengthen Christians and lead sinners to Christ. It is true he preaches the best he could under the circumstances, but he knew so little of the spiritual condition of his congregation, how could he minister to their spiritual wants? Some should have milk, others meat, each his portion in due season, his preaching had been done in a general way. It is true the greater part of his congregation, were members of the church, but were they all Christians? What a responsibility to be pastor of a church! To have the care of the souls of a large congregation! A good shepherd knows his sheep. He knows those that are weak, and those that are strong, and when leading them out to green pastures, he stops and helps the weak and maimed over the rugged places, in their path, and takes the little motherless lambs in his arms, and bears them safely by the still waters into the green pastures, and by patient care the weak become strong, and the shepherd rejoices in his flock. Oh! for shepherds who know the spiritual needs of each member of his flock!

My brother, God holds you responsible in a great degree, for the spiritual condition of your congregation. How can a physician administer medicine intelligently to his patients, unless he knows something of their physical condition. Neither can a pastor minister intelligently to the souls of his people, unless he knows something of their spiritual condition, the trouble is not, that the pastors do not want to do pastoral work, or wilfully neglect their duties on this line, but because the pastors of most of our country churches, live too far from their churches. Some pastors do not ever become acquainted with the members of their churches, to say nothing of visiting them in their homes, attending the sick, comforting the bereaved, and other like services. Two or three churches situated near each other, should co-operate and settle a pastor in their midst, and let him give his whole time to the pastoral

care of these churches, then the problem of pastoral support would be solved. May the Lord make pastor and people to see their duties in this respect, and make a great advancement in the work of the Master.

J. H. CRAWFORD, Chairman.

From Pontotoc.

Our church is still being drained of good members. Our young people leave to attend school or to teach.

Recently the pastor was invited by his dear friend and brother, W. M. Wheeler, to Memphis with the offer to pay all expenses "except cigar bill" * * *. It was a new experience to a country pastor in the elegantly furnished rooms of the Young Men's Business Club of Memphis, to be made president of "The Bluff City Clothing Co.," a \$100,000, wholesale clothing house. My! what preacher's head wouldn't swim! But so soon as a fine salary had been provided for the "President," the preacher's "old luck" struck him. He stepped down and out—he had only been president "pro tem" * * *. The pastor had said the words that made that layman and his wife one; had baptized him; had stood by him while the strong hand of disease was grappling for the lives of his six children—saw three of them flee to the beckoning hand on high for safety. Now that he had come to another turning point in life, he wanted the pastor close by. * * *. Was it a new scene for Memphis at the launching of a good business to have an humble pastor, in the midst of business men with uncovered heads and bowed hearts, to ask God's guidance on their motives as business men and his blessings on their business? * * *. But I had started to say, our church loses Brother and Sister Wheeler. She is a noble woman. Besides superintending her home with six children and running a millinery department in her husband's store, she found time to teach (without money and without price) a class of motherless girls and girls of busy mothers, to fit and make their own clothes. The class met one evening a week. What a telling work in the homes of future mothers! Bro. W. is the nephew of Gen. Zolycoffer, but has struggled up from hard poverty. He is conscientious—the soul of sincerity, and has associated with him a company of choice Christian men. In their going I feel as a mother on giving her dutiful daughter in marriage to a noble man—proud, but sad!

Yet the Lord holds us up. As I have returned from my summer campaigns, I have for three successive summers, been greeted with, "We are having the best prayer-meetings!" What pastor's heart does not glow when at the end of a three months' absence, he finds that the laymen have not only kept the prayer-meeting up but carried it forward! And, to have this done three summers in succession! Some pastors are indispensable to the prayer-meeting but ours seems to get on better without the pastor than with him. Our Sunday-school superintended by Bro. D. C. M. Bigham is a joy. The church contrib-

uted last associational year over \$1,300 for all purposes—something over \$600 was spent at home including pastors salary for half time. I sometimes feel that we are on the eve of a perpetual revival. Give our love to the saints at Laurel and Yazoo City. They must deal gently with those members we are lending them—they are of the family of the King Royal. We have some at home as good but, none better.

But I must not tax you, dear reader—the things that are so sacredly to me may not interest you! Good-bye!

R. A. COOPER.

The Relation Between the Holy Spirit and the Gospel in the Salvation of Men.

It is not wise to make a distinction where there is no difference; but where a distinction exists, it is well to make a difference. Surely there is a distinction between the Holy Spirit and the gospel, and, if there be a distinction between the two, surely there is a marked difference between the works of the two—though in such work they may be closely related. If there is no difference between the Holy Spirit and the gospel, then there is no relation between them—they are one and the same. If, however, the Spirit is one, and the gospel is another, there is a difference between them, and this difference necessitates a difference of work, notwithstanding both may have same end in view: viz., the salvation of men.

This distinction has been between the Spirit and the gospel in order that their relation in saving men might become all the more apparent. The Spirit is God; the gospel is the truth—or Word of God—concerning God the Father, God the Son, and God the Spirit in the salvation of the lost. Both the Spirit and the gospel are factors in salvation, and it is the relation they sustain to each other in this work that we are to inquire after.

That the Spirit performs a work in saving men goes without special proof. All admit this who know anything about salvation. Much of this work, however, in the sphere of salvation is deep, hidden, mysterious. He searches the deep things of God, and it is only as He reveals the deep things of God that we are led to know them. And, many times, for reasons existing in ourselves, we fail to discover what He has revealed. Hence, in seeking information concerning a subject like the one under consideration, we cannot be too serious and prayerful.

According to the Scriptures, salvation is an economy of grace. Works of righteousness which we do or have done, cut no figure in salvation. There are no righteous works before salvation, and those that come after are only the blessed results of the grace wherein we stand. Any one, therefore, who is depending on such works for salvation—in whole or in part is wholly unrenewed, and miserably ignorant of the first principles of grace.

Men are saved when they accept Christ as a personal Savior, i. e., they have the earnest of salvation which is such a por-

tion of the blessings of salvation as secures the whole. In the fullest sense of the word, our salvation will not be complete until the whole man—soul and body—has been glorified. Practically, however, when a penitent sinner trusts Christ as his substitute under the violated law of God he is saved. "He that believeth on the Son, hath everlasting life."

If the sinner is not a subject of grace until he accepts Christ, in what way is his faith in Christ brought about? Does he through the strength of his own unassisted will exercise faith in Christ? Or is his choice of Christ influenced by the Gospel which represents Christ to him as his only hope? Are we not told that the Gospel is God's power unto salvation to those who believe? Are we not told that the preaching of the cross is foolishness to them that perish? Why is the Gospel foolishness to one, and power unto another? Are not all men sinful alike? Has one any saving merit more than another? By no means. "There is no difference; for all have sinned, and come short of the glory of God." "None good." What then makes the difference? Surely they are in different frames of mind, or the result on both would be the same. Something has influenced the choice of one that did not influence the choice of the other. What is that something? The Scriptures assure us that it is the work of the Spirit who has wrought in the believer a new principle of life in Christ. "For the law of the Spirit of life in Christ has made us free from the law of sin and death." "You hath he quickened who were dead in trespasses and in sin." The Spirit, then, begets to life, while the Gospel, preached with power, gives the light of life in Christ Jesus. The Spirit communicates the life of Christ; the Gospel, under the Spirit, enables the sinner to apprehend that life as revealed in Christ. The Spirit originates life in the dead sinner; the Gospel influences this life to conscious completion by raying forth the light of the knowledge of God's glory in the face of Jesus the Christ.

In surveying, we must always begin with an established corner else we will come out in strange fields. So in interpreting the Scriptures, we must hold to first principles. The truth here is this: The Christian life begins in the Spirit, and is carried on by the Spirit, through the Gospel, to its greatest earthly perfection. The work of the two may be simultaneous, but the work of the Spirit necessarily precedes the light of the Gospel. And mind you, it is the newly given life that is brought to perfection in Christ, and not the old carnal self. Here thousands fall into hurtful error. They are turning up earth and heaven to lift up the carnal nature into Christ's image instead of letting the Christ-life come in and supplant the carnal. The carnal mind is enmity—not subject to the law of God, neither indeed can it be. Repentance and faith are not exercises of the carnal mind and heart, but of the renewed mind and heart. The carnal man repents only as Judas repented; the carnal heart believes only as Simon be-

lieved. No, repentance, faith, and all kindred emotions and volitions are exercises of and within a new spiritual organism. The Spirit does not ride into the citadel of man-soul on the word of truth, as one has said, but, like John Baptist, He goes before to make ready a people prepared for the Lord's coming. He opens the heart that the pollen of gospel truth may be lodged there by the faithful preacher, and then He blesses that truth to the salvation of that soul. Let these truths stand out clear, and the mist of Arminianism will fall before the light; and salvation by grace through faith in Jesus Christ will become the hope and joy of all.

S. W. SIBLEY.

Heart Beauty.

"It is a pity that Margaret is so—well so horrid homely."

"Margaret homely?" You would never say that if you knew her better."

Mrs. Carter looked up in surprise. "Certainly no one would call those irregular features anything but ugly. Poor girl; she must feel it when she is with her sisters; for their beauty is such a contrast."

"You never think of her features when you are about her. She is so ready to do a favor, and is so kind and gentle in her ways. She has always a kind word for everybody."

I heard a slight rustle behind me, and glanced around just in time to see Margaret disappear down the steps; she must have been reading in her favorite nook among the honeysuckles at the end of the piazza. That night she came into my room, as usual, for a little chat before retiring, but she was unusually quiet, as she sat on the stool at my feet and gazed at the fire in the grate, for the night was cool. "I don't know what you will think of me," she said at last, and there was a tremor in her voice, "but I could not help overhearing what you said about me this afternoon, and I want to thank you for it. You see, I am so 'horrid homely' as Mrs. Carter said, and I have always felt it, especially when people will compare me with Edith and Laura, and speak of their beauty. Don't think that I am envious. I am proud of them that they are so pretty, but I cannot help being sensitive about my ugliness. I used to get angry and fret because my hair wouldn't curl, and because my mouth was so large and my nose such an ugly shape, until I guess I was getting as ugly inside as I was out," she smiled sadly. "One day an old woman came to the house selling laces, and when she went out of the gate she fell; I ran down and helped her up, and straightened the things in her basket for her. She laid her hand on my shoulder and said:

"God bless you, young lady, youse not got the beauty that's skin deep. No, youse not got skin beauty; youse got the heart beauty; that's inside. Youse got a kind word for an old woman. God bless you, child."

"Well, that 'heart beauty' was a new idea to me, and I thought over it a great deal; and I made up my mind that I would try to have that, if I could not have the 'skin beauty,' and if I was kind to everybody they wouldn't think of my ugly face. What you said this afternoon—well, it made me feel that I was gaining a little, at least. It was the first time I ever heard any one say that I was anything but horrid ugly!" She laughed, but there were tears in the gray eyes that looked into mine.

"Heart beauty. I will try to have it if I can," she said half aloud; then gazed again at the fire.—New York Observer.

SUNDAY SCHOOL LESSON.

W. JAS. ROBINSON.

1 Chron. 28:1-10.—Nov. 29, 1903.

David's Charge to Solomon.

Text.—Trust in the Lord with all thine heart, Prov. 3:5. No wiser or better advice could be given to the young than this. It will fill the heart with noble aspirations, laudable ambitions and serve to direct all one's energies wisely.

1. And David assembled all the princes of Israel. Had them assemble for conference in Jerusalem, the capital city. The princes of the tribes. See 1 Chron. 27:16-22. The captains of the companies that ministered to the king by course. 1 Chron. 27:1-15. And the captains over thousands, and the captains over hundreds. Military leaders. And the stewards over all the substance and possession of the king and of his sons. Treasury officials. With the officers and mighty men, and with all the valiant men unto Jerusalem. David realizes that he has a matter of great importance to consider and hence calls all the leading men to a conference.

2. Then David the king stood up upon his feet and said, Hear me my brethren, and my people. He is fully aware of his kindly spirit and does not forget that he is by God's grace, and hence he easily presents himself as one of the people. As I have loved him in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God; and I had made ready for the building. This was a very noble purpose but God did not consider David the man to do it. Because a man is adapted to one piece of work is no evidence that he is to another.

3. Be God said unto me, Thou shalt build an house unto my name. He is aware of man should be, submissive to God's will even when it thwarts his own purpose. Because thou hast been a man of war and shed blood. Shedding blood rendered one an unclean man. (Num. 31:19.) even when done in regular warfare.

4. Howbeit the Lord God of Israel, chose me before all the house of my father to be king over Israel forever. God assigned him of his perpetual reign again so as to show that he was well pleased. For he hath chosen Judah to be the ruler; and among the sons of my father he liked me to make me king over all Israel. David recognizes God's sovereign choice.

5. And of all my sons, (for the Lord hath given me many sons. David practices polygamy, not by the Lord's expressed approval, however.) He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. He is made happy as he realizes that his successor is God appointed.

6. And he said unto me, Solomon thy son, he shall build my house and my courts. The Lord here shows differences in David's plans and honors him by choosing his son to do the work. Solomon was free from blood; hence ceremonially clean. For I have chosen him to be my son, and I will be his father. This was

very gracious on the Lord's part—what more could he ask than this?

7. Moreover I will establish his kingdom forever, if he is constant to do my commandments and my judgments, as at this day. This great promise is based, as all God's promises are on certain conditions. These conditions have never changed but were the same then that they are now, earnest, zealous obedience.

8. Now therefore, in the sight of all Israel, the congregation of the Lord. The people assembled on this occasion. And in the audience of our God. In his hearing. Keep and seek for all the commandments of the Lord your God. Be obedient to all you now know and be diligent to know all the others. That ye may possess this good land, and leave it for an inheritance for your children after you forever. A very great temporal blessing is guaranteed to him and to his children after him. Righteousness is a child's best heritage.

9. And thou, Solomon my son, know thou the God of thy father and serve him with a perfect heart and a willing mind. This is good advice but only a goodly father could give it; for one to advise his son thus who had lived an inconsistent life would be ridiculous. For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. Nothing escapes him. We may deceive men, but can never deceive God in one thing. If thou seek him he will be found of thee. It is our greatest privilege to seek God and he becomes our "exceeding great reward." But if thou forsake him he will cast thee off forever. Here, again, man is made the aggressor; he forsakes God and is cast off forever.

10. Take heed now. Let this be a most solemn warning. For the Lord hath chosen thee to build an house for the sanctuary. It is a great thing to be chosen of God to do anything; but to be asked to do a great thing is an honor past estimating. Be strong and do it! That is go at it with great earnestness.

Harmony Association Matters.

Among the last of the associations to meet is the old Harmony. This year the meeting was with Good Hope (Leake county). Royally was it entertained and reports showed advance all along the line of our denominational work. Considering the remoteness of the territory embraced from railway lines by this association and the financial state of the people, I believe no association in the State excels them. This past year over \$700 was given for objects outside of its bounds, and with the abundant harvest now on hand they are planning for \$1,000 next year.

There are some changes in pastorates over here. T. E. Morris declines to serve Carthage next year and E. J. Hill Good Hope (Madison county), and T. G. Ward has accepted these two churches, but will continue his home here at Lena. The writer has declined Friendship, at Lena, and Walnut Grove to remove to a field offered him at and adjacent to Prentiss in

THE OLD RELIABLE



Absolutely Pure
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Lawrence county, to which he will move about the first of January. S. W. Sibley will probably succeed him here in a field composed of Friendship for two Sundays and one Sunday each at Walnut Grove, eleven miles away, and at Good Hope, three miles away. I take delight in recommending this group of churches to Bro. S. as one of the most delightful fields of labor to be found anywhere.

The Harmony Baptist Institute at Lena is fuller and is doing the best work it has ever done. There are scores of boys and girls in Mississippi whose parents would send them here within the next thirty days if they knew the efficiency of the teaching corps, the amount and thoroughness of the work the students are doing, the moral and religious atmosphere of the community and the cheapness of the term. The very best kind of board, tuition and laundry at \$10.50 and \$11.00 per month.

T. J. MOORE.

Lena, Miss.
Since writing the above I have learned that Bro. Sibley had accepted other work before getting the last letter of the committee inviting him to this field and therefore declined coming here.

T. J. M.

South McComb.

South McComb Church began her meeting of days on Friday, November 6th, by the writer preaching three days. On Sunday night of the 8th Elder J. H. Lane came to my relief and for one week he preached the blessed old doctrine of salvation by grace. From start to finish there was a good interest in all the services. All that know Bro. Lane expected a good meeting and we were not disappointed. The pastors and members of sister churches rendered appreciated help.

While this church has just completed a large new house of worship, at some services anxious ones had to go away for the want of room. I do not know how to announce the results. I am sure God's children were strengthened in the faith, that they aim on the very highest possible attainments, in their Christian duties. There were five or six received for baptism and seventy by letter. Plans for greater usefulness were put in motion during this meeting, and I expect this will be one of the great churches in our State. Bro. Lane will (D. V.) give this church one-half of his time for the next year.

The Lord be praised for all His mercies.
R. J. BOONE, Acting Pastor.

Baptist Affairs at Laurel.

The writer recently spent nine days with Pastor Low and his good people at Laurel, the magic little city of Southeast Mississippi. Four years ago there was scarcely anything at Laurel; now the magnificent business houses, the humming factories, the hustling population of about six or seven thousand, and the increasing railroad facilities, all remind a visitor that Laurel is no mean city. But the chief interest of a Baptist preacher was concerning the kingdom, especially as represented by Baptists. I believe my observations might be of some interest to the readers of THE BAPTIST.

Some few years ago there was a question with the Convention Board as to the wisdom of doing anything for Laurel, but a liberal policy prevailed and the results have far surpassed the hopes of the most sanguine. After the great meeting of 1901, conducted by Bro. McComb, when 184 were added to the church, Bro. Low was called to the pastorate. How well he has wrought amid many difficulties is attested by the present prosperous condition of the work as manifested in growth along lines both extensive and intensive. The church has responded to his leadership magnificently. While other churches may have done much more for missions and Christian education few others have had such a mission field at their very doors. The people were thronging to town from every quarter with every kind of religion and with no kind, many Baptists among them, more bent on building up their own fortunes than the kingdom of God. No mortal man could occupy this territory alone, but Low had thrown himself into the breach and he has not a lazy bone in him. His church already strained to pay full time salary realized the situation and purchased a horse and buggy and

put them at his disposal, an investment which has greatly increased his usefulness.

Within the last year the church has built a beautiful chapel in West Laurel, the cotton mill district, which will seat 250 or 300, at a cost of about \$1,200. The Sunday School in the new building already outnumbers that in the First Church. The Board at its recent session made an appropriation to assist the church in employing a man for the new field, which is full of Baptists. Before the church is from under this burden fairly the contract is let and by this time a pastorium is almost ready for Pastor Low to occupy, in one of the choicest resident portions of the city. But this spirit of liberality is not the sole standard of growth. The church is growing all the time in numbers and spiritual power. Never did the preaching of this writer find a mellow soil into which to fall. The meeting resulted in 46 accessions, the greater part for baptism. The preacher not only got this rich harvest of souls but the best financial remuneration ever paid him for such services.

There is a great future for Laurel and the Baptists give promise of doing their part to possess the kingdom.

W. F. YARBOROUGH.

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Three Mississippi Books: Prof. Riley's HISTORY OF MISSISSIPPI; HEALTH, EXPRESSION AND PERSONAL MAGNETISM, by Prof. Booth Lowrey; and the HISTORY OF MISSISSIPPI BAPTISTS (now in the hands of the printer) by Revs. Z. T. Leavell and T. J. Bailey. This book, which cannot fail to be of great interest and value to Mississippi Baptists, will be off the press in a few weeks.

A Word to Our Customers.

We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

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Report of the Convention —Baptist Association— October.

Baptist Association—
Home Missions, \$5; foreign mis-
sions, \$2.30; general missions,
\$24.05; Oak Creek, f m 10.90;
McComb City 1st Church, s m
13.25; Montgomery, f m 4; Sil-
ver Springs, s m 5; Smyrna,
f m 2.50; East McComb W. M.
U., f m 2.60.
Catholic Association—Natchez,
f m 5.
Central Association—Ogden,
s m 5.55; Edwards, h m 12.
55; Oak City, s m 21.40.
Catholic Association, s m \$11.
h m 2.30; f m 23.00.
Catholic Association—Spring
Hill, s m 4.55; f m 4.55; Sylva-
rena, s m 6.55; Strong Hope,
h m 7.95; f m 5.00; Crystal Springs,
h m 2.50; J. M. Day, h m 2.50, f
m 3.25; Sargent, s m 5.55.
Catholic Association, s m
\$11.50; f m 22.95; Miss
Clay, Hardee, s m 1.
Catholic Association, s m \$7.
50; f m 1.50; f m 61.60;
Friendship, s m 4.10.
Catholic Association, \$131.
09; f m 110.50; f m 169.00; Hol-
ly Springs, s m 23; Sardis, g m
27.00; Senatobia, h m 43.05;
Mt. Anna, s m 6.30.
Catholic Association, s m
\$6.75; h m 4.30; f m 14.45;
Starkville, s m \$80.75; H. J. V's
churches, f m 8.
Catholic Association, s m
\$3.75; h m 6.50; f m 4.50, g m
10.00; Vicksburg 1st Church, f
m 3; Phillips, s m 10; Green
wood, h m 43.70; Benoit, s m
10; Cleveland, f m 17; Dockery,
h m 1; f m 5.
Catholic Association—Low-
er, s m 6; h m 10.05; f m
6.25; Rosegould, h m 3; Moss
Point, s m 10; Handsboro, h m
1.
Catholic Association—Stand-
ing Pine, s m \$3.80; h m 3.80.
Brewer Association, s m \$5.
05; f m 11.25; f m 5.30, g m 14.

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are as good as
cheap lamp-
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good deal of both light and comfort, and
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coughs for 60 years is
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50; Forest, s m 5.25, h m 4; Je-
rusalem, s m 11; Bethlehem, f m
3.45.
Judson Association—Planters-
ville, s m \$7.60, h m 7.60, f m
7.60; Liberty, h m 2.46; Bethel,
s m 2.33, h m 2.33, f m 2.33;
Friendship, f m 4; Evergreen, h
m 5.0, f m 1; Union Hill, s m
3.20, h m 1.60, f m 1.65; Pleas-
ant Hill, s m 2.64, h m 2.64, f m
2.64; Centre Hill, h m 6.55, f m
6.55; Ballardville, s m 1, h m 1,
f m 1; Oak Grove, f m 1.25;
Boguesfalia, g m 1; Mantachie, g
m 2.70.
Kosciusko Association, s m
27.38, h m 65.98, f m 35.73; Eb-
enezer, g m 7.50; Long Creek, g
m 8.
Lincoln County Association, s
m \$39.50, h m 43.50, g m 110.
55; Mt. Moriah, s m 7.50; Fair
River, h m 6.40.
Lawrence County Association,
s m 93.50, h m 114.15, f m 155.
55, g m 268.25; Bethany, g m
7.95.
Landerdale County Associa-
tion, g m \$26.11; Meridian 15th
Avenue W. M. U., f m 1.80.
Lebanon Association—Hat-
tiesburg 1st Church, h m \$180.
33; Lumberton, f m 42.50; San-
dersville, s m 10.50; Ellisville, h
m 61.25; Slidell, h m 25.
Louisville Association, s m
\$29.60, h m 23.82, f m 33.26, g
m 2.60.
Mississippi Association, s m
\$4.35, h m 11.55, f m 34. g m
5.25; East Fork, h m 10.75; Tan-
gipahoa, h m 7.55; Liberty, h m
15.15.
Oxford Association, s m \$37.
90, h m 18, f m 3.70; Courtland,
h m 4.30; Pilgrim's Rest, s m
6.20; Batesville, h m 11.60.
Pearl Leaf Association, g m
\$231.91; Collins, f m 40; Sand-

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and have never found anything its equal.
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gists.

ford, s m 3, h m 3; Salem, s m
20, h m 20, f m 10; Mt. Olive, s
m 15; Leaf River, f m 1; Coldwa-
ter, s m 5, h m 5.

Pearl River Association, s m
\$52.75, h m 51.60, f m 57.60;
Oloh, s m 5, h m 4, f m 6.36.

Rankin County Association—
Homewood, s m \$5, h m 2.55;
Rock Bluff, s m 6.50, h m 5.50, f
m 5.25; Union, s m 5; County
Line, h m 6.20, f m 6.20; Con-
cord, h m 9.50; Leesburg, h m
4.45, Mt. Zion, g m 7; Galilee, g
m 3.75; Antioch, g m 13.35; Mt.
Pisgah, f m 4.75; Oak Dale, f m
4.45; Mountain Hill, s m 2.55;
Rehoboth, s m 7; Barefoot
Spring, s m 50, h m 1, f m 1;
Pulaski, s m 2.

South Mississippi Association,
f m \$8.90; Amite River, g m 24.
Strong River Association, s m
\$142.65; Brier Hill, s m 8.75; h
m 8.70, f m 15; Braxton, s m 10,
h m 2, f m 2; Westville, s m 3, h
m 1, f m 1; Mt. Zion, s m 8, h m
3, f m 8; Liberty, s m 20, h m 5,
f m 23.25.

Sunflower Association—Shelby
W. M. U., s m \$2; Friar's Point,
s m 13.75; McLeomore, s m 2;
Oak Ridge, h m 13.75; Lyon, f m
2.50; Ebenezer, s m 2.65; Belen,
s m 35.75; Refuge, f m 5; Mrs.
Turner, f m 2.

Tippah Association—Beulah,
f m \$0.50.
Tishomingo Association—
Burnsville, f m \$1.95; Osborne
Creek, s m 8.25.
Union Association, s m \$5;
Sarepta, f m 2.75.
West Judson Association, g m
\$56.86.

Yalobusha Association, s m
\$18.25, h m 18.40, f m 8.75;
Grenada 1st Church, h m 27.05;
Tillatoba, s m 11.50; Coffeeville,
h m 21.85, f m 23.75; New Hope,
h m 5, f m 6.50.

Yazoo Association—County
Line, f m \$2.50; West, h m 3.70;
Goodman, h m 0; Ebenezer, h
m 6.25; Bethel (Y) h m 31; Lex-
ington, s m 63; Duck Hill W. M.
U., h m 2.50; Durant, s m 15;

Pickens W. M. U., f m 5.
Zion Association, h m \$1, g m
4; Eupora, h m 5.05, f m 5.05;
Bethany, s m 2, h m 2.70; Beth-
el, g m 10.
New Salem, s m \$5.40; Pales-
tine Church, s m 1; Palestine W.
M. S., s m 3.40; Palestine S. S.,
s m 4; Pleasant Hill, s m 3; Utica
W. M. S., f m 5; Batesville W. M.
S., f m 2.50; Ashland W. M. S.,
f m 5.50; Olah, h m 5.0, f m 5.0;
1st Church McComb W. M. S., f
m 5; Gloster W. M. S., f m 10;
Kosciusko W. M. S., f m 5.

SUSTENTATION.

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Tucker .50, Collins 10, Enon 5,
Salem 10, East McComb 1.20,
Strong River Association 17.65,
Union Association 12.05, Bogue
Chitto Association 17, Deer
Creek Association 1.65, Cold
Water Association 16.25, Kos-
ciusko Association 6.90, Chicka-
saw Association 11.75, Missis-
sippi Association 45.35, New
Prospect 5.75, Damascus 4.45,
Columbus 30, B. N. Hatch 2,
Barefoot Springs .50; Brier Hill
10, Braxton 4.75, Forest 6, Da-
mascus 1.20, Mt. Zion 2, West-
ville 1.50, Liberty 5, Tylertown
5, Handsboro .90, Longtown
3.25, Holmesville 3.15, Pleasant
Hill 2.

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tion 11, Salem 7.50, Pannin
8.55, Mt. Zion 3.60, Barefoot
Springs .50, Yalobusha Associa-
tion 14.60, Coffeeville 5, J. H.
Cason 10, Central Coldwater
25.25, Coldwater Association
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ciation 4.50, Goodman 10.20,
Orphanage 2.63, Handsboro .90.

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Lane 10, Water Valley 15, E. B.
Chapman 10, J. E. Phillips 5, C.
R. Bass 5, Vicksburg 10, J. H. Ca-
son 5, T. G. Ward 5, Central
Coldwater 5, Hattiesburg 10,
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In the Crusade In This Country



for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor, which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorp- rated, to a very large extent, in their form of services this elevating and ennobling influence. Every edu- cational institution of any mag- nitude, whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civiliza- tion, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and said to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments, to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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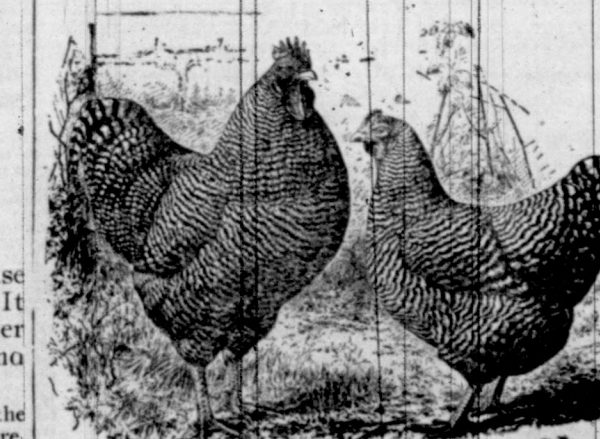
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Eggs \$1.50 per 15. I SATISFY MY CUSTOMERS.

W. R. TATE.

Goodman, Miss.

Department.

W. F. PRICE, EDITOR.

The Daily Readings do not appear this week.

You can't run a B. Y. P. U. without a "Baptist Union," 324 Dearborn St., Chicago.

The heart of the work is the "Christian Culture Courses" of study, and the heart of these is "The Gospel in the Psalms."

We have heard of several Unions that are going to take up the "Christian Culture Courses" since the Meridian Convention.

In the report of the Convention, two or three small words dropped in "in transmission," as the diplomats would say, and made some things sound ridiculous, of which only attention is here called to: Miss Mayo said she knew of some young women who worked hard six days in the week and never missed a Sunday school instead of never going to Sunday school.

The report intended to call special attention to the valuable service rendered the Convention by Miss Harris, the accomplished organizer of the First Church. This writer has been around among the churches a good deal, mingled with organists a whole lot, but has yet to see one who seemed more willing to serve the people than did she who presides at the great organ of the First Baptist Church, Meridian.

Now that the Convention is over, and you are back to your work, what? Have you kept your resolution then formed to take paper, adopt the C. C. C. work, attend your Union promptly, and make frequent reports of progress to this department of our paper? Don't you forget to do this.

Hollandale.

By a previous agreement the young people of Hollandale met here on October the 11th and organized a Baptist Young People's Union.

Mr. S. A. Brown was elected president and your scribe secretary.

Since our organization we have enrolled eight new members. We are studying the lessons published in THE BAPTIST and hope this will stimulate an interest in the young people of our town. They will prove beneficial to them and honoring to the Master.

Brother Gregory, our honored

DEAR MADAM: Please Read My Free Offer



Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great woman's remedy, with full instructions, description of my own sufferings and how I permanently cured myself.

You Can Cure Yourself of Rheumatism Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue it, it will cost you only five cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains from approaching danger, pain in the back, and heaving, creeping, and faintness, or if you are suffering from any of these, write to Mrs. M. Summers, Notre Dame, Ind., for her free remedy. Thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which cures all the thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. It is a health and happiness result from its use. Wherever you live I can send you a well-known lady, in your neighborhood, who knows and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write today, as this offer may not be made again.

MRS. M. SUMMERS, BOX 232 NOTRE DAME, IND., U. S. A.

pastor, is guiding us in this movement as he does in all others that pertain to the cause of Christ.

He has the cause at heart, and has the confidence and respect of every member of our church.

We hope to send delegates to Columbus next year.

ALLIE R. SPIVEY.

Nov. 12, 1903.

A Mammoth-Holiday Issue.

The December Delinquent (Christmas Number) represents the high-water mark of beauty and utility, and possibly of circulation also in a woman's magazine, having a first edition of more than a million copies. It contains 240 pages. To produce this mammoth edition 728 tons of paper and 49 presses working 25 days were required. In addition to exquisite color work, clever fiction and strikingly illustrated articles, the number includes a display of charming Winter fashions covering forty-two pages, letters from the foreign fashion centers and illustrated articles on the fashionable fabrics and trimmings, millinery, etc. Among the notable contributors are: Richard Le Gallienne, with a delicate romance, "A Wedding Ring in the Garden," containing lyrics in the author's best vein; W. A. Franzer with an Indian tale, "The Net of Leo; Albert Bigelow Paine, with a delightful sketch founded on the foibles of the collector; Harriett Prescott Spofford, with a love story of unusual interest; Andrew Lang, with a clever travesty on the usual fairy tale; and Gustav Kobbé, with an interesting paper describing the life of Mme. Emma Eames, in her Italian home, with her portrait in colors. There is also the third installment of the Evolution of a Club Woman, the piquant narrative of clubdom by Agnes Surridge, and a remarkable photographic article by J. C. Hemment. There are many beautiful art features, among them four pages in colors representing Babyhood, Childhood, Girlhood and Motherhood—the work of Bernard J. Rossetti. For the children there are entertaining games and stories, and for the housewife many practical suggestions in cookery and other departments of the home, for the Christmas season.

Read This Notice.

We are securing positions for our graduates without charge. If you are interested in a business education and wish to become a Stenographer, Typewriter, Bookkeeper or Banker, write to us for our free catalogue. The Lanier Southern Business College, Macon, Ga., and 28½ Peachtree Street, Atlanta, Ga.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO. Hillsdale, O.

FREE

Dr. Marshal Besty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some cases of catarrh, asthma and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrh, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Catarrh and Weak Lungs, Dr. Besty has decided to make another test offer to others of a "Full Month's Treatment, Free, including Inhalator and all medicines complete, exactly as shown in illustration.

The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence. When Dr. Besty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test. Do not delay, but write at once, addressing Dr. M. Besty, 256 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble and how long the disease has had a hold on you. This test course is intended to prove the genuine merits of the treatment and costs nothing.



Our money winning books, written by men who know, tell you all about

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They are needed by every man who owns a field and a plow, and who desires to get the most out of them. They are free. Send postal card. GERMAN KALI WORKS, New York—95 Nassau Street, Atlanta, Ga.—221 So. Broad St.



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FAMOUS BECAUSE MERITORIOUS. THE BEST IN AMERICA FOR \$1.50 TAKE NO SUBSTITUTE. IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO. LEADING SHOE MANUFACTURERS OF THE SOUTH. LYNCHBURG, VA.

Stock lick it. Stock like it. No dosing, no drenching.



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Blackman's Medicated Salt Brick.

The only guaranteed Stock tonic blood purifier, kidney and liver regulator and general upbuilder of the system that has ever been placed on the market. Every horse should have one in his feed box. No owner of horses, cows, sheep or hogs should be without them. Sold by all dealers, everywhere. Price 25c. per brick.

Sole manufacturers, Blackman Stock Remedy Co., Chattanooga, Tenn.

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Practitioner in the City of Jackson. Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street, near the Edwards and Lawrence Hotels.

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Will send catalogues with prices and terms. Write him.

J. W. PATTON, Jackson, Miss.



This Handsome SIDE-BOARD ONLY \$14.50.

It will add a great deal to your Dining Room in an artistic way as well as being very useful.

The base is 43 inches long, the two top drawers are swell, has one long drawer and two doors which are nicely ornamented.

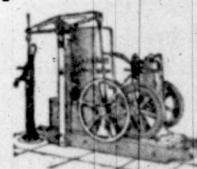
Has nice top, with French bevel mirror 14x24 inches. You will never regret buying it and the price is lower than the lowest. Delivered to your depot freight free, and on receipt of price.

If you want a better one or anything in the FURNITURE line write us for cuts. We carry a complete stock of Window Shades, Lace Curtains, Rugs, Carpets, Matings, etc. Trunks, Suit Cases, etc.

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This outfit can be directly connected to a pump, and will supply sufficient water for general farm and household use.

Why not have a water works plant of your own at a small cost, and this is the most desirable power, for in case of fire or other necessity, it can be started at a moment's notice. You don't have to wait for the wind; it is always ready for work.

The engine can instantly be made available for other power purposes, such as grinding feed, churning, etc., by disconnecting the pump. This outfit is simple, durable, economical, easily operated, and ready for work any minute. No country home is complete without this ideal labor saver. We build a complete line of pumping plants for mines, irrigation, fire protection, railway supply, and install water works plants for city service. Will be pleased to furnish any additional information on request.

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PARIAN PAINT

GUARANTEED WEATHER PROOF If Not For Sale In Your City, Write The Manufacturers PARIAN PAINT CO. ATLANTA, GEORGIA

A New Connection for Texas.

The Texas & Pacific Railway changed the time of the train passing Shreveport at night, on Sunday, October 18th, so that connection is now made with the Queen & Crescent Route train No. 7, which arrives at Shreveport at 10.50 p. m., thus giving two connections daily to all points reached by the T. & P. Ry.

Chas. A. Barber, M. D., SPECIALIST.

Treats all Diseases of the Eye Ear, Nose and Throat.

OFFICES CENTURY BUILDING. JACKSON, MISS.

A Grateful Patient.

Mrs. Rogers, Dying of Dropsy, Acknowledges Her Gratitude to Dr. Whitaker.

Living College, Tenn.

Dear Sir,—I should have written you long before this to tell of the wonderful cure your medicine has made of me. I was dangerously ill for several months with Dropsy. I suffered so much with shortness of breath and palpitation of the heart, I could not lie down, and the little sleep I got was in a chair sitting almost upright. My feet, legs and body were awfully swollen, I could not walk a step, and for three months was waited on as though I had been a baby.

My doctors pronounced my case incurable, and I thought I would surely die. Every remedy was tried, but of no avail. I had about despaired when a friend handed me one of your pamphlets and advised me to try you; I at once sent for a trial treatment. Although I was a very poor widow, I was enabled to make payment. I ordered further treatment, and taking full course I was cured of Dropsy.

My cure was a surprise to all, for every one who knew of my condition considered my case incurable. There are many prominent people here who would testify to what I have written.

I have no words in which to express my gratefulness to you for your wonderful treatment.

That God may bless you for the good you have done me, and spare you to relieve many of his suffering creatures is the prayer of

Yours most gratefully MRS. ANN ROGERS.

Dr. Whitaker guarantees immediate relief to Dropsy patients. Give him age of patients and history of case and he will send you a free treatment with full directions sufficient to convince you of its merits. Address S. T. WHITAKER, M. D., Dropsy Specialist, 41 E. Irwin St., Atlanta, Ga.

P. S. Send to him in care C. C. Dept. and get a sample of an absolute cure for Catarrh, Cold in Head and Hay Fever.

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\$200. A MONTH

One reliable man or woman in each county as manager, to exhibit, take orders and point agents for Harrison's Oil-Gas Stoves for cooking and heating. Wonderful invention. Automatically generates fuel gas from kerosene oil. No smoke, no soot, no odor. Economical, safe. Thousands sold weekly. Cleanest, cheapest, safest stove. Customers delighted. Catalogue FREE. Write for it. World Mfg. Co., 6539 World Bldg., Cincinnati, O.

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ROUND TRIP \$7.00 ROUND TRIP

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DENVER, COLORADO SPRINGS

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THROUGH SLEEPERS.

Tickets on sale August 15th Write for full information.

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The Newest and Best Port on the Gulf Coast

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Leave Jackson: 4:30 a. m. 5:00 a. m.

Leave Hattiesburg: 8:15 a. m. 7:42 a. m.

6:50 p. m. Arrive at Gulfport:

10:00 p. m. 11:15 a. m. 9:50 a. m.

No. 2. No. 4. No. 6.

11:55 p. m. 2:15 p. m. 10:00 p. m.

9:12 p. m. 10:20 a. m. 7:25 p. m.

7:00 p. m. 6:55 a. m. 4:00 a. m.

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Close connections with Illinois Central at Memphis to all points East, North-west and Southwest.

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The Premier Cloths include: Zibeline Angora, Zibeline Bourette, Zibeline Paune, Potelle Boucle, Notre Benton, Boucle Moiré, French Broadcloth, Tufted Vicuna Angora Plaids, Fine Scotch Bonnac-burges, and many new wears in black and colored fabrics. Prices range from 50c to \$3.00 per yard.

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We have the most stylish and best assortment of Suits to be found. Prices—Tailor Suits \$10 to \$60; Skirts \$25 to \$35.50.

the new ideas in Shirt Waists at from 50c to \$1.50.

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Best wearing Shoes, Best styles made. Can fit any foot in any style.

Agents for Hanan, Edwin Clapp, Sorosis, Southern Gentleman, Arundell, Zeigler Bros. We are leaders in Shoes for men, women and children. Prices are comfortable.

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All the Clothes, Novelties, that really deserve the name—and they came from the tailor shops of the best makers. Style and fit guaranteed. Prices from \$5 to \$27.50.

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Our Clothing Department is a store within itself, where you can get everything a man or boy may need. Shirts, Hats, Underwear, Ties, Suspenders, Traveling Bags, etc., etc.

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You will think you are in an Oriental Country when you enter this department. You will see Carpets, Matting, Rugs, Art Squares, Window Shades, Lace Curtains, Screens, Wall Paper Hangings, Upholstery Materials, Draperies. Our line in this department is the most complete in the State and at prices within the reach of all.

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Where you will find the lowest prices on reliable merchandise—in Sheetings, Domestics, Outings, Percals, Table Linens, Towels, Quilts, Calicoes, etc.

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Our line is thorough in this department, consisting of Union Suits, Undershirts, Drawers, Gowns, Skirts, Chemise, and all the other requirements of a lady.

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Everything in Hose, Hose Supporters, Gloves, Buttons, Combs, Ladies' Fancy Collars, Waist Sets, Purses, Handkerchiefs and a wonderful collection of other novelties.

Are agents for the American Lady Corset—the best corset made.

WHOLESALE DEPARTMENT.

Here the merchants in and around Jackson will find a complete Jobbing Department and you will find almost anything you may want, and we guarantee prices to be as low as you can get in the same class of goods in St. Louis, Memphis and New Orleans.

Special attention given to mail orders.

All correspondence answered promptly. You are invited to visit the Big Department Store.

JOHNSON-TAYLOR CO., 201, 203, 205, 207, STATE ST., JACKSON, MISS.

Personal.

—Brown Brothers sell Weber Wagons.
—The Convention Board did a wise thing in giving more time than is usual to the consideration of the business carrying its attention.

—Brown Brothers sell all kinds of Harness.

—J. S. Hutchinson will leave the Calvary Church, Vicksburg, on January 1, 1904. His going will leave a very important place vacant.

—Brown Brothers sell Columbus Buggies.

—We acknowledge an invitation to be present at the dedication of the new church building at Blacksburg, Va. We regret that we cannot go.

—Brown Brothers sell Chattanooga Wagons.

—The Valley Magazine, of St. Louis, is rapidly making for itself a record which entitles it to a place along side of the leading magazines of the country. The sketches of Hon. Joseph W. Folk's boyhood days in the last issue, are worth the price of the periodical.

—Brown Brothers sell Weber Wagons.

—J. E. Boyd, of Mt. Olive, was appointed by the Board to occupy the place in our Sunday School work, made vacant by the resignation of Landrum P. Leavell, last July. Let all extend to him the helping hand in his important work.

—Brown Brothers sell all kinds of Harness.

—The Limestone County Association, in its recent session, appointed Pastor Geo. W. Riley, of Mexia, Texas, to preach the next annual sermon and messenger to the General State Convention, Dallas, also messenger to the Southern Baptist Convention, Nashville, Tenn., next May.

—Brown Brothers sell Columbus Buggies.

—L. P. Leavell, of the Sunday School Board, has been on a tour of Institutes, visiting Laurel, Ellisville, Crystal Springs and Utica. Mrs. Leavell rendered valuable assistance holding conferences with the ladies for discussion of plans and methods of Primary Work.

—Brown Brothers sell Chattanooga Wagons.

—The annual course of Sunday School Lectures before the Seminary will be delivered by Dr. S. H. Green, of Washington, D. C., on December 14-18. The subjects are: (1) "The Book," (2) "The Man," (3) "The Organization," (4) "The Institution," (5) "The Incentive." The fund which makes these lectures possible is a gift of the Sunday School Board to the Seminary.

—In connection with the Seminary lectures on the Sunday School a Pastor's Institute will be held, December 15 to 18. A splendid program has been prepared. The instructors are to be Marion Lawrence, Dr. H. M. Hamil and W. C. Pearce, each of whom is known far and wide as specialists in Sunday School work. Entertainment will be provided for visiting pastors; if names are sent before December 10 to E. H. Fox, 19 Louisville Trust Bldg., Louisville, Ky. The Sunday Schools can afford to pay the pastor's way to the meeting.

—At the last meeting of the International Executive Sunday School Committee, an Educational Committee of seven was appointed, including Dr. E. V. Mullins, of the Seminary, and Dr. H. M. Hamil, of Nashville. This committee has been called to hold its first meeting in Louisville, during the Seminary Sunday School Lectures and the Pastor's Conference, December 14 to 18. Those interested in Sunday School work will

be eager to hear the report of the committee of seven of the choicest religious educators of America.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

Special Land Buyer's Excursions

will run to the new lands of Greer county, Oklahoma, and other sections of the great Southwest in November and December, via the Frisco System.

Are you looking for rich and fertile farming lands in the Southwest which you can buy for from one-fourth to one-tenth the cost of lands of the East and North? They produce as much acre for acre. Here is a chance to better your condition and add a liberal amount to your pocket book.

For full particulars and special railroad rates apply at once to R. S. Lemon, Secretary Frisco System Immigration Bureau, St. Louis, Mo.

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Office in Century Building, third floor.
Telephone at residence, No. 623.
Office Hours 9 to 11 a. m., 2 to 4 p. m.

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Model Church Roll and Record \$1.50
Mission Treasurer's Record 30
Spalden Church Treas. Record
100 names, \$1.50; 200 names, \$2.00, and on up.
S. S. Secretaries Records 50c, 60c, 75c, \$1.00
S. S. Class Books, per doz. 35c, 50c, 75c, \$1.50
Maps, Black Boards, Reward Cards,
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An Old Field Weed.

Many seeing that old field weed, the mallein stalk, never consider the good it is accomplishing in curing lung troubles. It presents in Taylor's Cherokee Remedy of Sweet Gum and Mallein the finest known remedy for coughs, croup, colds and consumption. At Druggists, 25 and fifty cents.

Cancer Increasing.

This disease has quadrupled itself in the last 40 years. This is made manifest by the increased number of patients applying to Dr. Byc, of Kansas City, Mo. His offices are crowded continually by patients from every State in the Union. Dr. Byc is the discoverer of a combination of Medicated Oils that readily cure cancer, tumor, catarrh, piles, fistula and all skin and womb diseases. Write for Illustrated Book. Address Dr. W. O. BYC, Drawer 1111, Kansas City, Mo.

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Botanic Blood Balm for the Blood.

If you suffer from ulcers, eczema, scrofula, blood poison, cancer, eating sores, itching skin, pimples, boils, bone pains, swellings, rheumatism, catarrh, or any blood or skin disease, we advise you to take Botanic Blood Balm (B. B. B.). Especially recommended for old, obstinate, deep-seated cases, cures where all else fails, heals every sore, makes the blood pure and rich, gives the skin the rich glow of health. Druggists, \$1 per bottle. Sample sent free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter. Medicine sent at once, prepaid.

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has never appointed and up-to-date equipment at which make travel a pleasure to its patrons. It is the short route between Mobile and Hattiesburg, and is a new link which establishes the shortest route to Jackson, Vicksburg, Shreveport and the West and Northwest, as well as establishing a most desirable route to Memphis, Chicago, and all points North in connection with the Illinois Central from Jackson. For further information call on or address any ticket agent, or

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Coupon Tickets on sale to all points.